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THE JOURNAL OF EDUCATIONAL SOCIOLOGY

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CRITERIA FOR EVALUATING A COMMUNITY RECREATION PROGRAM

Joseph A. Liddy

These criteria are presented as a check list for the purpose of determining the value of community recreation in achieving better understanding among community groups. They have been set up as questions directed toward five important elements in the total recreational program. These elements are: the individual, group, community, leader, and activity. The questions are accompanied by brief statements emphasizing the relationships involved. This check list is merely suggestive and by no means conclusive.

It is hoped that the check list may serve as a means of stimulating as well as guiding the thinking of community leaders in this area. Those engaged in recreation have a unique opportunity to aid all groups toward the important goal of better understanding.

A. The Individual

1. Do the individuals participating in the activities gain in the joy of play and accomplishment?

Individuals in their activities should be so guided as to be free from tensions and anxiety, and thus have the opportunity to reap all the happiness and refreshment that will come from doing things they want to do in their own time.

2. Are the activities fortunately or unfortunately selected as far as the individuals are concerned?

Activities should be so selected as to bring together individuals of like needs, desires, and abilities. Anticipating possible tensions in respect to these is essential in the relationships that will develop.

3. Does the lack of proper clothes, or unacceptable social manners, and does the presence of emotional tensions and delinquency eliminate many from normal participation in recreation?

What do the recreation workers do here by way of guidance to reduce these pressures, especially among children? Do the recreation leaders co-operate with other agencies, clinics, etc., to clear these difficulties?

4. Is there opportunity for individuals to number among their contacts participants from all races and creeds?

This may not be possible in all centers, but certainly where such possibility exists maximum use of such opportunity should be made.

5. Is recognition given to the fact that young people need security and happiness, which includes an inner confidence and opportunity to form friendships?

These are most important in reaching for proper social adjustments as persons.

6. Is there opportunity for individuals to develop a sense of pride and a sense of security in their own group?

Here opportunity exists to develop projects that bring in much community spirit and pride. The use of the dance festival is important here, especially with ethnic groups.

7. Is there a high degree of morale among individuals on the athletic teams?

This morale gives those who need it a sense of recognition through accomplishment.

8. Are young individuals who indicate unduly aggressive or "show-off" behavior properly studied and guided?

Is such behavior evaluated and an effort made to refer these individuals to proper clinical experts?

9. Has the timid child opportunities through well-planned activities to gain praise so that he may develop the security which he lacks?

Here workers should make a special effort to contact and win the confidence of such children. The means of overcoming timidity are brought about by guiding them in their play, by playing with them, and by placing some leadership responsibility in their hands.

B. *The Groups*

1. Have the participants engaged in friendly rivalry rather than in competition?

Leaders here should make an effort to develop friendly out-of-game associations to remove the edge from competition and winning.

2. Have greater appreciations resulted from group work in music, art, the dance, or sports?

Through these vehicles certainly a sensitivity and understanding of the interactions of peoples are developed. Through these the cultural patterns of peoples are expressed.

3. Have groups had the opportunity to broaden their cultural horizons?

This question implies the necessity for access to community libraries, and to activities in arts and crafts, dancing, and sports.

4. Have competitive activities increased companionship and comradeship among the groups?

These activities make their contribution through good morale in the recreation center.

5. Is there opportunity through the organization of socialized activity for interests to be directed away from the individual and to flow toward the others participating?

This is realized through such organizations as a community council or a canteen council.

6. Is there a place on the program for recreational activities for family groups? Special emphasis and guidance should be given these groups.

7. Is there an intramural sports program conducted in such a manner that there are no "out" groups?

This problem calls for continual adjustment. All individuals and groups should have opportunity to taste success in an activity of their own choosing.

8. Is there opportunity through crafts and handiwork activity for groups to smooth out the barriers that are caused by psychological, social, economic, and religious prejudices?

When four or five individuals work at the same bench or table there develops an appreciation for skills, knowledge, and attitudes which begets mutual respect and admiration.

9. Is there sufficient spectator as well as participator recreation provided for all who seek relief and enjoyment?

It must be recognized that there are many who secure a great deal of relief from anxiety and tensions through passive observation of others' activity.

C. The Leadership

1. Is recognition given to the religious holidays of the various groups using the center?

Here it is simply a problem of encouraging respect for a basic freedom.

2. Does the recreation leader equate activities so that individuals may participate according to their respective abilities?

This question implies that it is essential for the scope of activities to be broad.

3. Do the center leaders have a definite conviction about the common unities in the community?

A complete survey of the community to determine these foundations for a successful recreation program is implied.

4. Is there a conviction by the center leaders that recreation is a universal requirement for all races, nationals, and creeds in the community?

This conviction must be guided to an outcome of understanding, tolerance, and appreciation.

5. Does the center leader induce, and even conspire to attract, the "stay-away youth" by extending recreational activities beyond the confines of the recreation center?

This means much off-the-center work throughout the community. It means utilizing, perhaps, the neighborhood hangout as a springboard in selling the activities of the center.

6. Does the leadership glamorize its youth programs?

Since public recreation must compete with commercial recreation, it is essential that activities in a recreation center be dressed up to make them as inviting as possible.

7. Does the leadership provide an atmosphere that is re-creative?

Attention must be given to building a re-creative atmosphere, one that will encourage an individual's power and sense of creative activity.

8. Is there a definite knowledge by the leaders of what they are doing with the various age groups in the center, rather than of how many they are serving?

Are the leaders constantly evaluating the activities in terms of the outcomes which are reflected in the community?

9. Is there a sense of awareness on the part of the leadership that the activities are the result of a need as manifested by the groups?

People must not be fitted into programs because the leadership decides what is good for them. The whole community must be concerned in finding an answer to needs.

10. Does the leadership possess organizational skill as well as understanding in guiding the behavior of groups?

Does the leadership here use the program as a tool, and not as an end in itself? Standards must be set by the leader in planning program, staff assignments, etc.

D. *The Community*

1. In planning recreation for the neighborhood, are the cultural and national characteristics of the people considered?

Cultural qualities become effective in the realm of interpretation. Peoples express themselves through various cultural patterns. Sports and the dance are important in revealing these patterns.

2. Are the occupations of the participants taken into consideration in setting up group activity?

Is the economic status considered?

The amount of leisure, the economic status, and occupations are factors that influence the types of recreation and the attitude toward the various activities on the program. Specialized individual sports cannot replace team games in some localities.

3. Is there a realization and an appreciation on the part of the community that the members of the community have a stake in the success of the recreation program?

Recreation leaders must emphasize to the fullest the possibilities in leisure-time activity for all age groups.

4. Is effort made in the recreation center to offset the social distance that often exists among groups in the community whose ideas do not "square" with one another?

To attain adjustment with diversified groups such vehicles as forums and discussion clubs may be utilized.

5. Does the planned leisure-time program contribute to the following community goals:

- (a) Civic consciousness
- (b) Broadened cultural horizons
- (c) Socially acceptable attitudes
- (d) Adjustment of individuals to their own and other groups

The total program should reflect concern for fulfilling these larger goals.

E. The Activity

1. Does the activity provide normal social relationships?

Is the activity properly guided so that there is what might be characterized as an "at home" feeling among the participants?

2. Does the activity serve as an agency for good social adjustment?

Sufficient co-recreational situations should provide worthwhile opportunities to attain this end.

3. Does the activity furnish a wholesome form of recreation?

An activity should provide relief and refreshment, but at the same time it should be provided under acceptable recreational standards.

4. Does the activity provide opportunity for the development and appreciation of skill?

To this end sufficient opportunity should exist for the mastering of a skill and the opportunity to excel in that skill.

5. Has the activity the possibility of becoming too highly competitive?

Here wise counseling and guidance should exercise restraint so that no competitive activity will be too highly geared.

6. Does the activity pose special problems which may make for irritating situations?

Such situations as men or boys "rough housing," monopolizing playing areas, abusing equipment and facilities are in this category.

7. Does the activity provide opportunities for discussion, exchange of information, reciprocal help, and general social awareness?

Appreciation of interest and intelligence of others is a most important aim here.

8. What face-to-face relationships are possible in the activity?

There should be opportunity in the activity through these relationships to set attitudes that aid in the process of social acceptance.

9. Is the activity program "individual centered" rather than "program centered"?

Certainly recreation leaders must maintain an "on guard" attitude in respect to this problem.

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PSYCHOANALYSIS AND RATIONAL SOCIAL CHANGE

William Nosofsky

I

Perhaps the most persistent of all problems which social scientists are called upon to deal with is that of discovering a way or ways by which social change can be brought about *rationally*. Social scientists of both the neutral and ethical schools of thought are agreed that social change should not be the result of ignorance, chance, or indifference, but rather the end product of the application of the scientific method to social affairs. Social thinkers, such as Dewey, Beard, Lynd, etc., have maintained that social science can be justified only to the degree to which it can contribute to rational social change. At the same time, even those social scientists who adhere to the "descriptive" ideal of social science do so in the belief that the end — scientifically controlled social change — can and will be better furthered by merely sticking to the facts; they certainly do not wish their findings to be stored away out of reach for possible use in the social arena.

With the exception of a small but growing group of social scientists who have been participating in the cross-fertilization of the fields of psychoanalysis and the various social sciences, the majority of contemporary social scientists are still directing their efforts toward more rational social change *from within a frame of reference which views man essentially as a rational being, an abstract reasoning creature*.

This picture of man as a rational being is based upon a number of assumptions which are held consciously or unconsciously. The first of these assumptions is that ideas live

a life of their own, that those ideas which are more scientific will eventually supplant those which are unscientific. The second is that we possess a method, the experimental approach, for ascertaining which ideas are more susceptible to defense than others. Finally, there is the belief that rationality is a "free" agent that can accept or reject ideas in the light of the scientific method.

As a result of this intellectualistic picture of man, social scientists have bent their efforts, in the main, in four directions:

Proceeding upon the belief that we need more scientific material with which reason can build, social scientists have attempted both to debunk traditional facts, concepts, and techniques, and to discover new ones which are scientifically more valid.

They have also sought to make reason a sharper instrument. They have "semanticized" social-science terminology, warned us about the pitfalls of propaganda, and examined our thinking about war and peace.

Moreover, they have attempted to clear the way for the unhampered operation of thought by pointing to the history and present forms of intellectual censorship, by describing how our communication industries are blocking the free flow of ideas, and by showing that we are not getting enough education of the right kind at all levels.

And, finally, they have tried to refine the scientific method itself and to point to the advantages to be derived from the application of intelligence to social affairs.

Despite these efforts on the part of social scientists to extend rationality, it nevertheless remains true that the cultural lag is not decreasing as rapidly as it could and must. The fact is that the thinking of John Doe about social affairs is shot through with irrationality, emotional immaturity, and psychic conflict. In the words of G. Brock Chisholm: "In many of the most important questions of life

it is evident that the minds of large numbers, indeed almost all, of the human race are not freely open to consider how true or untrue old ideas are, or to consider any advantages which might be found in new ideas. Old ideas and customs are generally called 'good' or 'sound,' and new ideas, or experimental thinking or behavior, are usually labeled 'bad,' 'unsound,' 'communist,' 'heretical,' or any of many other words."

What can account for this gap between what social scientists know and what people are feeling and thinking and living? There can be little doubt that the force of historical patterns and of real social conflicts in our contemporary social scene is, in the main, responsible for the ironical situation in which we find, on the one hand, that we have more social knowledge than ever before, and, on the other, that we are not nearly as rational in the conduct of our social affairs as we could be.

Nevertheless, it is the thesis of this paper that the nature of most of our present social-science knowledge, and the method whereby this knowledge is conveyed to the more educated groups, at least, constitute one contributory factor in the drama of social irrationality; and that social scientists who wish to promote rational social change must attempt to extend the character of the knowledge they seek and to modify their approach to their readers.

II

Before turning to an examination of the character of contemporary social-science knowledge and to the approach utilized in transmitting this knowledge to our educated groups, it would, I think, be profitable to examine the critique which pioneer thinkers such as Lasswell, Dollard, Mead, Kardiner, Flügel, Fromm, etc., have made of the rationalistic frame of reference from which most of our leading social scientists still operate.

The view of man as basically a reasoning being has had a long tradition in Western culture. The influence of Aristotle, the advent of the Renaissance, the advance of scientific thinking since the seventeenth century, the work of the French thinkers during the Enlightenment, the victories of the scientific method in the physical realm, the formulations of John Dewey during the twentieth century — these are some of the main factors responsible for the pre-eminence which has been accorded to the rational faculty in man. Beginning with the nineteenth century, however, there arose challenges to this picture of man.

Marx, with his doctrine of class interests behind so-called "pure" ideas; Pareto, with his grandiose pursuit of the non-logical motive behind the seemingly logical statement and action; Mannheim, with his emphasis upon the sociological roots of knowledge; the anthropologists, with their stress upon life patterns — all have contributed to the realization that man's reason is not so omnipotent as we were accustomed to believe. Coming upon the heels of these influences, the impact of psychoanalysis (not necessarily of the orthodox Freudian school) has finally led to a revised picture of man and the relationship between intellect and character structure.

What are the main outlines of this new picture? (Here we follow Fromm, although the total picture is the result of the work of those above-mentioned thinkers who have effected a marriage of sociology and psychoanalysis in the broad sense of these terms.)

In order to understand the genesis of ideas, we must begin to see them, not as independent entities, discrete bits of logic or illogic, but as growing out of character structures — the social and personal character structures. The social character is itself determined by the particular mode of existence of a given society. In any event, thinking is not an exclusively abstract and intellectual act. It has emotional

roots in the personality needs of individuals and groups. The origins of the beliefs of early Protestantism and modern authoritarianism, to cite Fromm's major examples, are to be sought not in logical, abstract processes of thought but rather in the character structure of certain groups at particular times.

According to Fromm, the collapse of medieval society threatened the middle class. This threat gave rise to feelings of doubt and powerlessness in this group. As a result, this group was "ready" for the doctrines of Luther and Calvin. Luther's idea not only reflected their feeling of spiritual insignificance but offered a solution to this class: You can be saved by submitting your individual self to the authority of God.

Similarly, the German lower middle class of the Weimar period could accept the ideology of Nazism because this ideology appealed to the sadistic and masochistic traits which had been intensified in this class as a result of the growing power of monopolies and postwar inflation.

Fromm has even shown that ideas can be accepted *consciously* by certain groups which, on account of their particular character structure, are not really touched by these ideas. The German labor movement, for example, although essentially socialistic in its thinking, was prepared to resign when the crucial moment arrived because it had many of the authoritarian character traits, such as a deep-seated respect and longing for established authority which the Nazi ideology could satisfy.

In Fromm's words, "Ideas can become powerful forces, but only to the extent to which they are specific answers to specific needs prominent in a given social character."

Two further illustrations of the decisive importance of the personal and social character structures for the drama of ideas follow:

Margaret Mead has related how the idea of aggression

had not penetrated very deeply into American scientific thought by 1931. When she returned from the field at the end of 1938, this idea now held the center of the stage: "A nation-wide experience had occurred of a type which was most frustrating to Americans and which most justified our recognition of aggression." Clearly, the idea of "frustration-aggression" was not one iota more "rational" in 1938 than it had been in 1931; emotional experiences had simply given it "weight."

And Clyde Kluckhohn has given us still another glimpse into the intimate relationship between ideas and personality structure in his historical account of the relations between anthropology and psychiatry. It is his belief that the tendency on the part of anthropologists to ignore or to be resistive to the possible contributions of psychiatry springs from a temperamental selectivity of the anthropological profession. "Anthropology as it was conceived (and still is, by many) in this country was a refuge for those who were impelled by inner, largely unconscious, needs to escape from the personal or 'to crawl back into the womb of the cultural past.'" He also cites Sapir who wrote: "It could probably be shown that naturally conservative people find it difficult to take personality valuations seriously, while temperamental radicals tend to be impatient with purely cultural analyses of human behavior."

III

If this revised picture of the lesser role really played by reason is valid, then it would necessarily follow that the kind of knowledge obtained from the earlier and still more commonly held view of man as basically a reasoning being is inadequate and therefore inaccurate.

Do we find such inadequacy in the works, let us say, of our race-relations specialists, of Benedict, McWilliams, Myrdal, DuBois, etc.? I believe so.

In their writings these historians, anthropologists, sociologists, etc., have utilized lenses which are so constructed as to preclude the possibility of viewing their material *in relation to the psychological factors arising from the personal and social character structures*. They have analyzed the problem of segregation, for example, from the points of view of their respective disciplines, but have not taken into account what connections (causal and resultant) laws, practices, customs, actions, ideologies, theories, etc., have had with the character structure of those people who have been and still are involved in patterns of segregation. Although we may thus learn from them what sociohistorical, ideological, "logical" factors caused some people to oppose segregation, we do not learn from them what there was in the personality pattern of these people that enabled them to adopt those ideas opposing segregation. Although we may gather from them that Southerners are in favor of segregation because they fear intermarriage — an irrational fear in view of the fact that Negroes would prefer to marry Negroes — we are not informed why there is this unrealistic fear in Southerners. Although we may discover from them that segregation is uneconomical, we are given no explanation regarding the emotional values which such a pattern has for certain groups of Southerners. It is hardly an exaggeration to state that, apart from the small group of psychoanalytical sociologists like Dollard, there is no outstanding race-relations specialist who, in dealing with the different facets of the problem of prejudice, has attempted to correlate the more obviously "objective" facts with those facts pertaining to unconscious motivations and the emotional needs of the personal and social character structures.

It may perhaps be objected that it is enough if an anthropologist demonstrates the unscientific character of Nazi theories; that the probing into the psychological "environment" of those theories belongs properly to someone else's

specialty. (That such an objection should arise would not be surprising, for most social scientists still regard themselves as guardians of certain clearly defined subject areas and not as investigators whose problems are *not* subject areas but rather problems of human behavior, and whose statement of those problems must, of necessity, be shot through with psychological awareness. (Cf. Lynd's *Knowledge for What?* Chap. IV.) But such an objection would fail to recognize that psychological data are properly social data, and are as much a part of our social reality as are our courts, elections, flag, export trade, etc. By linking the so-called "objective" realities to the so-called "subjective" realities, social scientists would be contributing to the growth of a body of social knowledge which would be nearer to social reality and hence more serviceable for experimental purposes.

IV

Let us assume, for the moment, that we shall be developing a more accurate, a fuller body of social knowledge about race relations (one of the many problem areas requiring rational social change). Will those who are now holding on to irrational approaches therefore simply drop them and adopt the more objective body of facts?

To raise the question is to answer it. F. Stuart Chapin has noted that one of the social obstacles to the acceptance of social-science knowledge is to be found in the unpleasant consequences resulting to minority and majority groups when social-science knowledge is applied. In many cases, the white-Protestant American, for example, would have to go through a painful process of intellectual and emotional re-orientation in order to adjust his behavior, feelings, and attitudes to a more scientific view of human relations.

Does this mean that social scientists are simply helpless in the face of a dead-end resistance on the part of prej-

udiced but educated people? Or is there a way of making the findings of social science in this particular area (and the others as well) more acceptable to Southerners and Northerners?

At this point we meet a difficulty, which is, however, only an apparent one. If, as Fromm maintains, the social character reinforces certain psychological patterns, how can we expect certain ideas, such as those opposed to segregation, for example, to be adopted when they do not fit into the social character? Are we not up against a vicious reversible reaction pattern here?

On the surface, it would seem that the answer is yes. But such a statement of the problem omits a crucial datum; namely, the fact that social conditions in the South *are* changing in many areas, the fact that a changing mode of existence is slowly effecting a change in the social character.

The slowness of the social change should not obscure the fact that social conditions *are* changing. Over a hundred years ago, education for Negroes was considered wrong, if not criminal, in the South. Although education for Negroes in the South (and elsewhere) is still far from what it should be, advances have been made. The growing community of interests between Negro and white workers in the South is still another evidence of changing social conditions.

As a result, the social character is also changing. With the social character influx, the emotional needs of many people who share in its basic patterns are also changing. And with changing needs there will be a greater emotional readiness to accept the scientific finding about race relations.

One of the most important problems that race-relations investigators will have to solve is how to impart to people those ideas which can fulfill the new emotional needs of groups of people in the South. To put it differently, how can social knowledge be imparted *therapeutically*?

The following is an exploratory attempt at a solution:

In presenting more objective facts and concepts in the hope that they will be accepted more easily, "analytic" social scientists might profitably employ the same basic approach used by analysts when they attempt to induce change in their patients. In other words, social scientists must not only present the social facts pertaining to race relations, for instance, but *must also regard as a basic component of their task the obligation to involve the reader personally, to educate or lead him out.*

A recognition of this obligation would entail the carrying out of four steps:

First, social scientists would have to analyze with their readers those emotional patterns which are bound up with the specific material they are treating and which *prevent* a rational consideration of the material.

Second, social scientists would need to help their readers gain a realization of what would have to be given up in their personality structure before the new material could really be accepted.

Third, social scientists would have to aid their readers to understand what emotional gains could be derived from a rational approach to the particular material being presented.

And, lastly, they would have to anticipate the coming into consciousness of a sense of guilt, self-contempt, and self-destructiveness which an analysis of race relations would surely bring in its train, and they would have to learn how to attenuate the force of its impact.

In brief, social scientists should no longer be content to let the swimmer sink or swim with the new facts. They must also help him to swim.

V

The plea for closer co-operation between psychoanalysis and the social sciences has been undertaken here because it was felt that the traditional psychological, that is, nonpsy-

choanalytical, approach to the problem of rational social change does not explain enough and consequently provides little in the way of suggestions for *doing* something about psychological resistance. I should like at this point to examine two examples of the traditional psychological approach to the problem of rational social change.

The first is the analysis which Ogburn offers in explaining why scientific social change is hindered. He mentions certain mental habits — older people are “naturally” more conservative. Then, too, he points to the existence of emotionalized attitudes — the fear of the new, the reverence of the past, the vested interests which are nurtured by the desire for money, power, and prestige.

Such an explanation, however, does not “explain” why some younger people can and do hold on to conservative views and also the obverse; namely, that some older people can and do hold on to radical views. It does not “explain” *why* there should be a fear of the new in some people and not in others, why some should revere the past and others do not.

To believe, furthermore, that one has “explained” “vested interests” by pointing to the facts of “money,” “prestige,” and “power” is merely to leave matters standing in terms which can be reduced further. Nonanalytic psychology has never attempted to explain why there is such an overemphasis upon money, prestige, and power in our culture. There are societies in which these psychological motives are not present to the same extent as they are in our own society. Clearly, the need for much money, prestige, and power is rooted in a particular kind of social-character structure.

Furthermore, Ogburn’s analysis can only “work” as moral exhortation, a rather ineffective kind of therapy at best. If we would only be less fearful of the new, if we could only worship the dollar less, then we would be freer to pre-

pare social change! But how to become less fearful of the new? How to learn to worship the dollar less? We are not told.

Psychoanalysis, on the other hand, affords us a method: Change the personality structure so that there will, *of necessity*, be less fear of the new and less need to bolster one's insecurity with cars, homes, and other evidences of "power."

The second illustration:

Edward P. Cheyney, the editor of the issue on Freedom of Inquiry and Expression (*Annals of the American Academy of Political and Social Sciences*, November 1938) in a concluding chapter on "Observations and Generalizations," points to a "pervasive but elusive form of interference with freedom of expression. This is self-imposed or self-chosen restraint." He mentions the fact that, although realistic fears may be responsible for the fact that a schoolteacher does not speak his mind freely, he may still be afraid to express his opinion when there is no danger.

Again we are left with two difficulties. First, there is no concern with the problem of why such an irrational attitude is adhered to at all. And, second, there is again an implicit moral exhortation: Let us assert ourselves! The problem of how to eliminate such an immature attitude is, however, not considered.

In brief, the nonpsychoanalytical approach to the resistances against rational social change can afford us only vague generalizations and moral exhortation as a guide for action.

VI

What can social scientists do to build the marriage between psychoanalysis and the social sciences?

They must first become more familiar with the various schools of psychoanalytic thought. They must try to understand themselves better either through analysis or self-

analysis. They must become better acquainted with the works of Fromm, Dollard, Lasswell, etc. They must seek to understand how unconscious emotional patterns influence and are influenced by the "objective" factors in the areas with which they are concerned.

Various psychoanalysts have proposed hypotheses which could be further investigated. Flügel, for example, has attempted to explore the relation of the child's reaction to parental authority, particularly the father's, to later radical and conservative social views. Dollard *et al.* have developed a "frustration-aggression" hypothesis which could be tested. Horney has fashioned certain concepts, such as the "idealized image," which bear directly and indirectly on social problems.

It is through such a synthesis between psychoanalysis and the social sciences that the problem of rational social change can be met most effectively, in the intellectual realm at least.

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THE WAR AND OCCUPATIONAL-THERAPY CURRICULUMS

Richard L. Loughlin

When the investigator first encountered Benjamin Fine's prediction: "Despite temporary adjustments and minor revisions, it appears that higher education in this country will remain after the war essentially what it was prior to Pearl Harbor,"¹ he challenged this stand. From the Office of the Surgeon General, he had learned of the accelerated courses in occupational therapy at Columbia University, Mills College, Milwaukee-Downer College, the University of Illinois, the University of Southern California, the Richmond Professional Institute of the College of William and Mary, the Boston School of Occupational Therapy (now affiliated with Tufts College), and the Philadelphia School of Occupational Therapy. (The B.S. degree is awarded by the University of Pennsylvania.) Surely, he thought, this wartime experience, affecting occupational-therapy curriculums in both large and small institutions covering the North, South, East, West, and Central United States, would leave some significant residual effects. But the results of this investigator's survey reveal that, as far as occupational-therapy curriculums in the above-mentioned colleges are concerned, Benjamin Fine was right.

To understand the need for the survey, a brief history of the evolution of the War Emergency Course in Occupational Therapy, at the eight institutions mentioned above, is a prerequisite. At the time of the Japanese attack on Pearl Harbor (December 7, 1941), there were but twelve occupational therapists on duty in the Army general hospitals.²

¹ Benjamin Fine, *Democratic Education* (New York: Thomas Y. Crowell Company, 1945), p. 187.

² Letter to Chief Occupational Therapist, Staff, and Apprentices, from H. Elizabeth Messick, OTR. Subject: Postwar Plans. January 15, 1946. On file, Central Files Mail and Records Branch, Office of the Surgeon General, 231 (occupational therapists).

Of this number, only six were registered in accordance with the standards established by the American Medical Association in 1936. By the summer of 1946, a total of 545 students had successfully completed the accelerated emergency training course in occupational therapy, through the combined efforts of the United States Army Medical Department and the occupational-therapy departments of the eight co-operating colleges and universities.

Here is how it came about. First, the Occupational Therapy Branch of the Reconditioning Division (later the Physical Medicine Consultants Division) of the Office of the Surgeon General, in collaboration with the American Occupational Therapy Association and the War Manpower Commission, outlined an accelerated emergency training course of twelve months' duration. As a prerequisite, applicants for this course had to meet certain educational requirements, including a background of manual skills. The American Occupational Therapy Association agreed to permit the graduates of this course to take the examination for registration. Furthermore, since the government was subsidizing the training,³ successful candidates were expected to serve with the Army for the duration and six months, if needed.

With norms determined by the Council on Medical Education and Hospitals of the American Medical Association and the Committee on Education of the American Occupational Therapy Association, this War Emergency Course required 384 hours of didactic training followed by eight months of clinical practice in Army general hospitals.⁴ The program was officially promulgated on June 22, 1944, in the *Army Service Forces Circular No. 189*, Part Two, Section

³ By War Department contract, the colleges received \$250 per student for tuition.

⁴ For details, see the *War Emergency Course in Occupational Therapy (Didactic)*. On file, Central Files Mail and Records Branch, Office of The Surgeon General, 353.1.

V, "Training-Civilian Occupational Therapy Aides." The course, integrating two periods of intensive training, provided for the initial four months of didactic training in an accredited occupational-therapy course, followed by eight months of practical experience in one or more of the forty Army general hospitals designated as clinical training centers. Co-ordinated supervision of the clinical training program⁵ was facilitated through a conference in New York (November 11-13, 1944) of the chief therapists of these clinical training centers and the Service Command Consultants; through periodic reports using *SG Form 951*, December 21, 1944, "Apprentice Occupational Therapy Training Report"; through the supervision of the Occupational Therapy Branch of the Reconditioning Consultants Division of the Office of the Surgeon General; and through the respective Service Command Consultants in Occupational Therapy.⁶

Twenty-one courses, for a total enrollment of 667 students, were initiated at the eight accredited schools of occupational therapy, from July 1944 until July 1945. This didactic phase of the program was successfully completed by 605 candidates. The second part of the program, the clinical training course, finally graduated 545 occupational therapists, a remarkable accomplishment in terms of personnel training in a field with a professional civil-service rating.

To determine the effects of this wartime experience upon the postwar curriculums in occupational-therapy departments in the eight co-operating colleges and universities, the investigator, on November 26, 1946, sent a covering

⁵ For the detailed program of instruction for this phase of training, see the *Clinical Training Program for Emergency Course Students in Occupational Therapy (34 weeks)*, published in October 1944. On file, Central Files Mail and Records Branch, Office of the Surgeon General, 353.

⁶ The Army Service Forces divided the zone of the interior into nine areas or service commands.

letter and a form (reproduced on the following page) to each of the institutions involved. The results of this survey support Benjamin Fine's prophecy that colleges and universities would revert to prewar concepts.⁷

For example, the University of Illinois replied to the questionnaire, in part, as follows:

The war course had no effect whatsoever on our standard course in occupational therapy. Unlike most schools we offer only a degree course which leads to a Bachelor of Science degree in occupational therapy, so there has been no accompanying confusion.

We feel that our war course graduates received good training and are deserving of registration if they pass the national examination. We do not approve, however, of such short courses in order to meet an emergency situation because, without pressure of war and consciousness of the great need, no group of students would put into a course the sincerity and supreme effort which the war course students did. Therefore, so short a course would be far from adequate under ordinary circumstances.

In like vein, Milwaukee-Downer College stated:

We do not believe that the war nor the War Emergency Course had any basic effect on our teaching in occupational therapy, as the principles involved are essentially the same in war and peace. There were many factors which we had to meet and overcome to continue to present the material to the student group. We continued, as before the war, to incorporate in our teaching program, current material from the field. The material varied but our policy has remained the same.

And the Richmond Professional Institute of the College of William and Mary reported, "Our regular courses are the same as before."

Minor changes in the curriculums in occupational therapy, not prompted by the War Emergency Course, were

⁷ "If sweeping reforms are to be inaugurated in the field of higher education, they will have to be initiated from without the profession, not from within." Benjamin Fine, *Democratic Education*, p. 187.

SURVEY FORM (SAMPLE)

- I. Name of InstitutionDate.....
- II. Please list significant changes in admission requirements (if any).
- III. The over-all length of the didactic course has been (lengthened/shortened) by.....weeks.
- A. Specifically, the following modifications in the didactic course have been made:
- | | <i>Subject</i> | <i>Hours</i> |
|----|-----------------------------------|--------------|
| 1. | New courses added | |
| 2. | Old courses eliminated | |
| 3. | Increases in hours of instruction | |
| 4. | Decreases in hours of instruction | |
- IV. The over-all length of the clinical training course has been (lengthened/shortened) by.....weeks.
- A. Specifically, the following modifications in the clinical training course have been made:
- V. Other changes or remarks (about pupil guidance, placement, etc.) are:
- VI. This school (does/does not) award a B.S. degree in occupational therapy.

announced by the University of Southern California (the addition of two subjects to the didactic course, neurology and dissection anatomy), by the Milwaukee-Downer College (the over-all increase in theory courses by four credits, proposed before the war), and by the Philadelphia School of Occupational Therapy which added a new course in printing, offering thirty-two to sixty-four hours of instruction, eliminated a course in reedwork, and decreased by sixty-four hours the course in weaving. Furthermore, none of the schools reported postwar changes of any consequence concerning pupil guidance, placement, or follow-up.

Finally, to those unfamiliar with the recent rapid improvement in the professional preparation of occupational

therapists, it may come as a surprise to learn that the University of Southern California reported a curriculum leading to a Master of Arts degree in occupational therapy, as well as the Bachelor of Science degree awarded by most of the other colleges and universities with departments of occupational therapy.⁸

⁸ The Bachelor of Science degree in occupational therapy was reported by the others with the exception of Mills College, which reported a Bachelor of Arts degree, and the Richmond Professional Institute of the College of William and Mary which does not confer a degree in occupational therapy.

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Teachers as a Minority Group

Jean D. Crambs

Minority group identification carries with it certain behavioral patterns that often impede the process of integration in the total community. Likewise, this kind of self-identification interferes with adequate adjustment to the frustrations of personal and work situations, and inhibits the development of stable reactions to changing social demands. Such generalizations regarding the effect of minority group membership can accurately be applied to typical minority groups such as Negroes, Jews, and ethnic groups in which the process of Americanization has not as yet been completed. It is because minority status produces the kind of behavior that makes social adjustment so difficult that much effort in recent years has been directed toward reducing the crucial aspects of group differences. In the same way, workers in the field of education have been seeking ways and means for making teachers more effective in the larger community, as well as assuring the teacher as an individual of a satisfying and mature personal development. Juxtaposition of the fact that teachers on the whole are not as effective persons as the profession needs, and the description given above of the effects of minority group status, produces an interesting relationship; the hypothesis may be advanced that one cause for the lack of professional achievement by teachers as a group may be due to the fact that teachers' behavior in some respects is restricted in the same way as is that of "recognized" minority groups.

There are, obviously, two phases to the problem: one, the status of education as a profession as viewed from the outside, and, second, the reactions of the teacher as an individual to some of the unique aspects of the teaching situation. The professional world, on the whole, places the teacher in

the lower brackets in terms of status recognition. Shaw's phrase, "Those who can, do; those who can't, teach," reflects the scorn of other academic disciplines for teachers, and particularly of course for male teachers. The teacher understands this rating, and tends to accept it. Minority groups typically occupy inferior status positions in a hierarchy; while teachers may be superior to others in the social scale, in terms of the professions, teachers are of low status. This is analagous in effect to the Negro who considers himself above the Jew, but feeling superior in this fashion in no way compensates for the rankling of unfair status in the hierarchy which is subjectively considered most significant, the *non*-Jewish white community. Thus the teacher, while superior to the majority of other occupational groups, is not at all happy about the low status of education in the professional hierarchy.

How does the teacher react to this low status valuation? There is constant belittling of the accomplishments of education on the one hand, and inordinate taking on of credit for significant functions on the other. When discussing their jobs with those outside the profession, teachers will make cynical and derogatory remarks about their work, the school system, other teachers, and the important ideas in education, even though they themselves do not necessarily act in terms of this cynicism within the privacy of their classrooms. Some teachers, however, even carry this point of view to the student, discouraging their better students from entering such a socially unrewarding profession. One of the problems in recruiting superior individuals to the profession has been this very factor of the classroom teacher who deliberately (or unconsciously) counsels students against entering the teaching profession. Such attitudes are similar to the anti-Semitism of Jews who will try to identify with the higher status non-Jewish community by being overcritical of other Jews, with whom identification means status

loss. The cynical, seemingly embittered teacher who makes derogatory remarks about the profession may be in part motivated by this need to show others that he is not a "real" member of a low status group — rather an unwilling and superior captive — and thus not to be condemned along with those who *really* are teachers!

While teachers complain bitterly about poor financial returns, and accuse society of failure to appreciate their valuable function, it is difficult to get educators to act together as a group to remedy this situation. There are innumerable teachers' organizations, but few are marked by strong feelings of group solidarity. Leadership is usually conciliatory and accommodating. It is not easy to get very many of the members to take an active part in group planning and in carrying out programs. Teachers talk enviously of the strength of the American Medical Association and yearn for some sort of professional organization that could speak with as much power in the realm of education, but the creation of such a professional body has so far not occurred. A feeling of inferiority prevents a number of teachers from allowing themselves to be identified with teachers' organizations. Within the groups themselves, "minority group behavior" often can be seen in the innocuousness of social action recommended, the oft-expressed fear of offending public opinion, and the considerable bickering and vying for status that goes on among the various areas of teaching specialization. Minority status identification results therefore in the lack of organized professional direction, confusion of aims, and an extreme sensitivity to public appraisal.

A further element in the picture that restricts the productive output of the teacher is the frustrations involved in rarely being able to be publicly successful. The successes of the profession are limited; little public acclaim is awarded the teacher who is good, certainly little financial reward is possible. Achieving the status of a teacher — and it is an

upward mobility for many individuals in the profession — also means a dead end. There is no higher status that one can acquire. For women teachers in particular, the classroom is frequently the limit of their social recognition. Men can perhaps more readily become principals, superintendents, and athletic coaches. This is similar to the Negro who, no matter how much he succeeds in the fields of sport, art, or letters, still is unable to shake off the stigma of caste. Success, then, is never complete, only partial.

The behavior of teachers as members of a minority group is an outgrowth of other aspects of the role of the teacher in the community. The teacher in the small community is conspicuous. Everyone knows who the teacher is; children are everywhere, and seem to be countless little spies reporting on what the teacher is doing. The typical reaction is that of the young teacher who remarked, "I feel as if I lived in a goldfish bowl." Although neighbors and friends observe each other casually in their daily routines, teachers are subjected to many more such observations, since their range of acquaintances is wider than for most others in the community. All 500 children of a school will eventually know Miss Smith, the fifth-grade teacher; many of the parents will know her. What she wears, what she does, and whom she is seen with are commented on by many people. It is no wonder that Miss Smith feels conspicuous. This sort of conspicuousness is, in some respects, similar to that felt by the Negro; wherever he goes he is immediately "seen." The teacher likewise is always recognized as "teacher." And recognition in the context of the American Puritan tradition also implies judgment. To be known is flattering if one is of high status, otherwise it is hardly to be desired.

Most teachers who enter the profession are unprepared for this kind of public living. To be suddenly the object of general scrutiny is acceptable and may even be pleasant for

a few months; thereafter it often becomes a burden, and to many individuals a constant source of irritation and confusion. The insistent demand by teachers that they be allowed to live "normal" private lives stems as much from this feeling of being watched as from actual interferences with teachers' lives. The pressure to behave discreetly, while overt in some communities, is a subjective impression on the part of the teacher as well; he knows he is being watched. It is thus difficult to throw off a feeling of self-consciousness and the pressure of acting "properly"; this in turn frustrates the spontaneous reactions of the teacher as an individual and often may be the cause that turns the teacher into an irritable, defensive, rigid person.

Thus there are two distinct elements that give credence to the idea that teacher behavior derives in some measure from feelings of minority group membership: first, low status in a given hierarchy where high status is desired, and, second, conspicuousness above that of the average person. It is suggested that these two factors interfere with the teacher's ability to respond adequately to the professional and personal situations in which he finds himself.

If the reasoning is sound, what can be done about the problem? Persons who go into the teaching profession are not prepared for the conspicuousness of their position in the community. Living in the public eye comes as a shock, and the individual as a teacher is not ready to deal with this phenomenon positively. In the training of teachers some consideration of this difficulty might be appropriate in order to equip the new teacher with some psychological expectation of what will occur. The selection of individuals stable enough to take continued scrutiny is another factor to be considered. The problem of the young unmarried teacher who, during his first teaching years, is also seeking a marriage partner is an added complication.

The other aspect of this problem, that of the low status

of the teaching profession, is part of the larger picture of the academic hostility to education. Both student and faculty opinion militate against the effectiveness of education instruction. To deny the existence of this negative opinion will do no good; to recognize the problem with the students themselves may go a long way toward reducing the hostility of the students. It is just "not the thing" to approve too highly of education classes; students genuinely interested in education become very perturbed by the atmosphere of negative criticism, and often themselves succumb to it. Against this pressure of group opinion, one course of action would again be to recognize the existence of the problem, and within the courses themselves seek to do the most effective possible job of education consistent with the theories expounded. While poor education may go on unnoticed in other academic departments, it is highly undesirable that education classes be vulnerable to the charge of "poor education." To be guilty of such charges is like admitting to the general public that all the statements of inferiority are, in fact, true, and that education instructors must continue to act like inferior beings. Overcompensation, trying to be more academic and "scientific" than the most academic department is unfortunately a symptom of minority status identification.

The preceding analysis of the status and role of teachers from the viewpoint developed by those who have studied minority group behavior should be subject to careful research and study. A better understanding of the social status of the teacher would in time, it is hoped, lead to the development of teachers who can be effective in the profession to the degree that society so urgently needs. Eventually a self-concept for teachers free of minority group identification should evolve.

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GANGDOM — FISTS TO REASONING

I. A. Rodeheffer

This article suggests a possible technique that schools may use in the control of fighting which occurs among gangs of boys. It does not, of course, propose to solve all problems of delinquency among gang members. Usually gangs are formed to build for the individual feelings of security and belongingness. The common method of solving antagonisms and difficulties has been the use of collective fists. This aspect of gang practice affects the normal operation of a school adversely. The account which follows describes an attempt to help the gang to reason, rather than to fight, its way to success.

The setting for this account is a ten-mile-square area in the heart of a large midwestern city. It includes a part of the city's slum district, an average Negro district, a middle-class and an upper-class residential area. Families of Italian descent, both first and second generation, form the largest nationality group in the area with a substantial representation of Polish, French, English, Irish, Scotch, and German groups. The Barbour Intermediate School, with grades seven, eight, and nine, is a large, completely equipped building in which occurred some of the incidents here related. The school is roughly in the center of the area and houses approximately 1,700 students, about 50 per cent of whom are ninth graders.

Gangs in the Area

There are about forty locations in this area where from 5 to 100 boys and young men, ranging in age from fourteen to thirty-five years, regularly assemble. The locations include recreation fields, school grounds, vacant lots, street corners, poolrooms, dairy bars, and candy stores. About twenty of these localities are recognized congregating places

of several years' standing. The reasons for gathering at these places are found in common interests, racial association, boredom, or the desire for excitement and protection.

In some places where older groups hang out in poolrooms, younger boys gather nearby in a candy store, dairy bar, or drugstore. Some of the fifteen-year-olds are accepted in older group "hangouts" after they somehow establish their age as several years older than they really are by borrowing a birth certificate either from an older brother or a friend. Such an identification, once made known, permits the junior member to frequent an adult place without further interference. Usually these groups are harmless, only becoming involved in fighting if one of their group, or the property of a member, is threatened. Certain groups seem definitely to be trouble seekers. They are known by other gangs for their meanness and readiness to fight. In general, the gangs dealt with here are what Thrasher terms the diffuse type of gang made up of early and late adolescent types (ages fifteen to twenty-two).¹ Such boys are described by Robinson, Cohen, and Sachs as displaying poor sportsmanship, and seldom performing as organized teams.² These boys, after having developed a feeling of confidence in the persons trying to aid them, appear pathetically eager to accept help in solving their problems by means other than fighting, provided they can save face.

In 1945, it is reported, there were about forty gangs in the vicinity of the Barbour Intermediate School. The following descriptions of a few of these larger gangs are real, but the names are fictitious. The largest, known as the Maling Street Gang, had two to three hundred members.

¹ Frederic M. Thrasher, *The Gang — A Study of 1313 Gangs — Chicago* (Chicago: The University of Chicago Press, 1927).

² Sophie M. Robinson, Nathan Cohen, and Murray Sachs, "Autonomous Groups — An Unsolved Problem in Group Loyalties and Conflicts," *The Journal of Educational Sociology*, XX, November 1946, pp. 154-62.

This group was made up of numerous small gangs that formed a loosely knit organization primarily for the purpose of protection. It was led by a large, 240-pound, twenty-six-year-old veteran, known as "Lards" or "Teeny." This leader had sufficient organizing ability to direct the smaller autonomous groups when a fight was threatened, for he arranged telephone calls to the hangouts of the small gangs brought large numbers of recruits on any occasion in a matter of minutes.

Another group known as the Bland Street Gang, or Zoot Suiters, claimed about fifty members. It is believed that they were the best organized group for fighting purposes and were distinguished by wearing peg-top pants and zoot coats on raids. They traveled in trucks and cars on raids to neighboring districts, suburbs, or high-school areas. The homes of these individuals were near or intermingled with the homes of Negroes, and part of the natural code of this group included some sort of mandate that they keep the Negro people in order if they attempted to start trouble.

The Cherry Street Gang of about a hundred members was located near the river and frequently used the Cherry Elementary School grounds as a meeting place. Its history includes accounts of several forays into other gang territories.

Near the junction of two main thoroughfares, commonly considered the northern boundary of the school district, the Hagen Street Gang was located. The members were generally regarded as ready for a fight with other gangs at any time.

Each of these larger gangs had affiliated with them other smaller groups who hoped for the protection afforded by the gang. They furnished information about other gangs, about the police, or offered assistance in fighting in time of need. These larger gangs were organized to the extent that they used their younger members, who were enrolled in the

elementary and secondary schools, in the neighborhood of rival gangs. Such youngsters acted as spies, reporting on the activities of other gangs. With gangdom developed to such an extent in older brothers and friends, fighting and other activities carried on by the older gang members were frequently attempted by the junior members.

"Mooching"

One activity which often results in a gang feud in school is "mooching," or taking money from others under threat. This practice consists of a boy demanding from one to ten cents from another child. The victim is told to pay "or else," which expression is readily translated as a beating. He is usually a member of another smaller gang. A new boy moving into a neighborhood may become the prey of several gangs, each claiming him as their property. Girls who are friendly with the members of rival gangs are frequently the victims of "mooching." This practice usually takes place during school hours in the lunchroom, in the gymnasium locker room, or in the halls between classes. It also occurs to and from school at streetcar and bus loading zones. "Mooching" may be done by the individual larger boys of a gang. It may also be done simultaneously by the members of a gang under the direction and observation of their leader. The common "take" in such an event is two cents. One cent goes to the boy who collects and the other to the leader who is directing the activity. "Mooching" is usually difficult to control because a victim will not "squeal" since he knows that trouble is brewing for him if he does. If a teacher observes money being passed, both the demander and the victim will claim that it is merely a loan.

Fighting in School

During the fall of 1945 many groups in the general area of the Barbour Intermediate School had members who attended the school. "Mooching" was practiced by members

of white gangs and attempted by some Negro boys. Resentment was high and led to numerous threats by individual white and Negro boys to "get each other" after school. Information about such threats was given to older members of gangs, who were not enrolled in school, with the result that groups of several hundred Negro and white children would collect on the play field immediately after school. Fighting would break out in several spots simultaneously, sometimes between rival white groups and sometimes between Negro and white groups. Police had difficulty breaking up such fights because new ones continuously developed in parts of the play field not under immediate supervision. In December members of a white gang not enrolled in school became bold enough to enter the building. They went into the lunchroom and hit a Negro boy, and then ran away before they could be identified. At dismissal time they again entered the building, and beat two Negro boys while pupils were passing for dismissal. Several days later a group of seven boys entered the building in the morning and went to the gymnasium with the expectation of seeing one of their members put on the gloves with a certain Negro boy. Two of the seven were Barbour students who had stayed out of school because they had been informed that some of the Negro boys were "out to get them." These seven boys were invited into a vacant room, and were asked to present their story. In the interview representatives of the administrative staff and faculty tried to create an atmosphere which was definitely not punitive and not conducive to raising any "seeing the principal" stereotype in the boys' minds. There was no moralizing. The entire meeting was informal and lacked the customary office dignity of a school principal. The objective of the meeting was to examine what really happened and to determine how the difficulty could be solved to the satisfaction of everyone.

Quietly, skillfully, with recognition of the seriousness of

the case at hand, the leaders drew forth an account of the complaint. It was explained that Negro boys were "after" two of their members who were also students of the school. The visitors had decided that one of their boys could win in a fight with the best Negro boy. Therefore, they had come into the building to have the two boys put on boxing gloves and fight it out. The six others came along to make sure that their man got a square deal.

After hearing the story, the leaders admitted that the boys had a case, and brought up the following questions:

1. Can the school help in any way?
2. Will fighting offer a complete solution to the problem?
3. Will fighting clear up any trouble that may arise in the future?
4. Should we try to develop a plan that will properly handle any gang difficulties?

During the discussion it was evident that the boys were willing, and even anxious, to listen to a new plan of action. It was suggested that they elect two members to represent them in a proposed meeting with two representatives of the Negro group, and that these four boys, together with members of the faculty, try to reach some agreement or settlement. The boys might elect anyone they wished to represent them and they could use outsiders if they so desired. Two of the boys were elected during the time the boys ate their lunch in the school cafeteria. During that time some of the Negro boys were called together. Arrangements were made to elect their representatives. The agreement for both groups was that these boys would discuss the problem and attempt a solution. They would then be given a chance to present the solution to their gangs, offering them an opportunity to approve or disapprove the plan before both groups accepted it. It was understood by all that neither would lose prestige and that either side could withdraw at any time.

The four elected members, two white and two Negro, met with the school administrators after lunch. The principal

acted as co-ordinator and stated that whatever was said would not be used to discipline anyone. It soon became apparent that the main source of trouble lay in the fact that both groups were "mooching" and that each was "mooching" from members of the other side and both groups were selecting the same outside victims.

The discussion showed that much of the dissension among gangs was founded on rumors. The Negro boys admitted that they threatened to "get" some of the white boys when mooching, but they had not singled out the two boys who were staying away from school. Everyone in the meeting agreed that the real trouble makers were people who were not attending school.

At the conclusion of the discussion the boys made the following agreements:

1. To bring any problem to the principal, the assistant principal, the boys' counselor, or any other faculty member, with the understanding that they were to be given help in solving their problem and were not to be disciplined.
2. To report rumors of impending trouble to any member of the faculty so that a settlement could be attempted.
3. Outside friends would not be invited to come to the school to "help" their respective groups.
4. If a gang member needed money he would borrow from the office rather than to procure the money in a questionable manner.

It is obvious that this technique does not control gangs in all of their activities, but it does try to guide them from one of their undesirable practices. It is an attempt, in other words, to substitute for fighting the ideals of calmness and conference. Since this plan was instituted in 1945 there has not been one serious gang fight in the school or on the school grounds. Many fights have been threatened but invariably teachers, counselors, or administrators are told beforehand.

The juvenile police of the district have successfully used the method of meeting with representatives of rival gangs and guiding them to a common understanding, thereby pre-

venting many serious gang fights. They have developed this practice to the extent that the leader of the Maling Street Gang, the largest in the neighborhood, which is composed of numerous smaller gangs, frequently requests the help of the juvenile police in settling difficulties among the smaller units under his jurisdiction.

Information about gang activities is not easy to get. Those giving it are usually individuals of the group who fear they will be beaten, girl friends of members from either side, or interested parties not directly involved in the participating gangs. In some instances even parents contribute. It is necessary to establish a feeling of security that the members will not be punished, that the actual instigators need not even be known, and that the only interest is to correct the misunderstanding without fighting. Informants must have a feeling that under no conditions will they become known and that individuals of the group whom they report will not be punished, but every effort will be made to help them.

This new attitude toward authority on the part of the gang has opened an avenue of approach to the problem of dealing with undesirable gang activities. It makes possible between authority and gangs a fellowship which is invaluable in establishing a common ground for discussion.

The following recapitulation is presented as a guide in the use of this method in dealing with gang problems:

- I. Complainants are invited to a meeting place. This may come about as a result of:
 - A. Individual complaints
 - B. Interference in a fight between individual or opposing groups
 - C. Information brought in by individuals or groups
 - D. A group requesting help
- II. A discussion meeting under direction of a competent leader is arranged. There follows:
 - A. Assurance by the school of freedom to discuss names and cases with no disciplinary action involved

- B. A statement of the case by the complaining group
- C. An attempt to outline the trouble from the beginning to the time of the meeting
- D. Emphasis on proved facts versus rumors, for example:
 - 1. Who or what started the trouble?
 - 2. Who was involved?
 - 3. What has been done by anyone so far to remedy difficulties?
- E. Acknowledgment by the leader that the case warrants consideration. Possible solutions are suggested:
 - 1. Fight it out
 - 2. Ask for intervention of police or school authorities
 - 3. Invite to the discussion the parties involved or interested
- III. A consideration of the practicability of calling together all members of both groups follows:
 - A. Can settlement of the matter be taken up by elected representatives of both groups?
 - B. How elect such representatives?
 - C. Suggestions and guidance on procedure by the leader
- IV. The case is presented to the opposing gang party or group, preferably by elected representatives in company with the leader. There is:
 - A. A request that representatives be elected from the opposing group to meet with representatives of the complaining group
 - B. A decision on a meeting place for representatives of both groups
- V. A meeting and guided discussion of grievances of both groups by the elected representatives sustains:
 - A. Repeated assurance of freedom to discuss names and cases with no disciplinary action involved
 - B. Presentation of case by each side
 - C. Continuous emphasis on proved facts versus rumors
 - D. Possible solutions:
 - 1. There is a list of all suggestions and consideration of each by these guides:
 - (a) Will it settle the matter this time?
 - (b) Will it work in the future?
 - (c) Is it completely satisfactory to both sides?
 - 2. The best solution is selected
- VI. This selected plan is presented to each group by representatives. Acceptance, rejection, or revision is decided upon in general discussion meeting, or by individual contacts within each gang.

- VII. A subsequent meeting of representatives of both groups for acceptance, revision, or rejection of final terms is arranged to provide for:
- A. Renewed discussion if necessary
 - B. Final acceptance by both groups on a trial basis
 - C. Privilege to reopen the case at any time in the future

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The editor sincerely regrets the omission of the name of Dr. Richard Hitchcock as co-editor of the special number on nuclear energy in January.

Dr. Hitchcock rendered faithful service in the planning and production of that exceptional group of articles.

Apologies are due both to Dr. Hitchcock and to Dr. Kay for the embarrassment to them arising from this oversight.

TEACHING OF SOCIAL STUDIES IN THE JUNIOR HIGH SCHOOL*

T. Earl Sullenger

The new emphasis on the study of human relations since the recent war is reflected in the curriculums of the modern high school. In fact this trend began to be prominent in the later thirties following the depression. Sociology is thus moving further away from its position as "the Cinderella of science." High-school instructors are faced with the opportunity and responsibility of gearing the social studies to the actual life patterns of the people of their local communities. Local surveys are conducted and the findings evaluated by the pupils in terms of everyday life. This procedure vitalizes the course and creates a widespread interest for the pupils and the community as a whole. This certainly meets an urgent need.

We need to make the high-school student socially conscious of his part in society. Desirable social attitudes and philosophies of life are important for every individual. The proper place to introduce these attitudes is in our high schools. There is great need for a course that will give students an insight into how social experiences are consistently related. This is especially true of the age in which we live. A small percentage of the recognized high schools maintain worth-while classes in sociology. Others have combined curriculums with sociological values incidental.

The challenge of the present high-school curriculum is to visualize the boys and girls in today's classrooms as fundamental members of society. The coveted goal of the educator is a correlation of the individual student's ability and environment as it is affected by his emotional reactions in

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relationship to his particular difficulties and his likes and dislikes. Any student who is placed in the environment of liking his work, and feeling that he is an integral part of it, will have a greater eagerness to do that work well, and play his part more efficiently in the great drama of life.

Some one has well pointed out that our changing world is seeking a reinterpretation of life values. The scattered mosaic of efficient citizenship must be reassembled by skillful hands and patient, understanding minds. When we can define wealth in terms of well-rounded personalities reflecting poise, grace, charm, and sincerity; in terms of honest business, faithful service, the dignity of labor, and loyalty to what is noble within the individual, then we can appreciate the significance of an adequately planned program of social science. When we can eliminate from society the power of money as an ideal, we can re-evaluate success as the possible achievement of that power which enables us to stop fretting over things that cannot be done or helped and do those things that can be done. This is a worthy ideal to establish. It behooves our educational system to set up courses that will make an approach to this ideal possible. The human element in preparing students to make a living and to live a life must not be overlooked.

It is not surprising that the past few years have brought about important developments in the field of high-school sociology. Introduced at first only by larger schools, and even there rather hesitantly, it has grown in popularity until its inclusion in the curriculum is increasing, and it is beginning to rank with many other of the older high-school subjects. Thus far, high-school sociology has not suffered so extensively as have the other social studies from the inclusion of "high-brow theory," but deals with real social living. From responses received through a questionnaire sent to a sample group of instructors and from interviews, we have derived some relevant data.

Looking into the use of supplementary material as a means of building the course, we note a wide variation. Source books, government materials, newspapers, reports of social researches, and various materials gathered from every source possible were used. It seems that the teachers in this field are on the lookout for materials with which to build a course that will give their students something of use to them in their life careers.

Regarding methods of presentation of the subject matter, the stress is now being placed on projects, supplemented by class discussions. Emphasis is placed on knowing one's own community. The lecture method is sometimes used, but not frequently in comparison with the two former types. This is a good indication that the high schools are aware of the fact that, in order to present effectively the problems of social welfare, one must present them in their natural settings and attack them from the practical point of view.

The fundamental objective of the course is the development of interest, and of proper attitudes concerning significant social institutions and problems. One teacher stressed the importance of an exhaustive bibliography of topics of interest to students in the field. This should contain the most recent books and periodical literature on subjects of general discussion. They can be grouped around the basic units of division of the course.

In the preparation required of the students, we note a wide variety of practices. The majority of the schools require a study of the text as we have indicated and reports on readings, class-group projects, written investigations, and committee reports on certain community projects. It is interesting to find in this part of the study that the trend is toward giving the pupils an opportunity to draw personal conclusions in regard to the application of principles learned in their studies.

The plan upon which the course is based reveals a trend

toward the use of units. Ninety per cent of the high schools that reported are using the unit plan, varying from eighteen units for one year of study to five units for one semester of study.

In planning for this study it was anticipated that the problem of an efficient textbook would be clearly recognized by teachers of sociology on the high-school level. The question: "List what you think should be included in a good textbook for this class," brought a host of good suggestions that not only revealed the correctness of the assumption, but brought out very valuable points that should lead to the production of a text to meet the challenge. The demand is for a book that is based on five or six units, that outlines definite procedures, furnishes a bibliography of readings, and offers problems that can be adjusted to the local needs of any community. Teachers also want a syllabus to accompany the text that will allow for local adjustments and individual work, as well as optional choices in various studies in the field of social problems. This book should be adapted to the twelfth-grade level and offer a year of work. It should be a study of fundamentals of sociology, with stress on relationships, especially as they concern the home, the community, and the historical background.

One high-school teacher replied that a good high-school text in sociology should be about five to ten texts in one. In other words, a general integration of the social sciences in terms of sociology would be the basis.

The type of problems, and the supplementary material used by many, places emphasis on vocational guidance as a part of the basic course. Magazines that stress such topics as occupations, broken homes, and other social problems, etc., are suggested as supplementary materials to augment the materials outlined. We found that in many places high-school students are being trained in the use of standard forms of community research. Surveys, life histories, and

rating scales take the externals of life and provide data for local action and social planning. Community life reaches backward in time and outward in space. These become challenges to the adolescent mind. A well-planned course in social studies in junior high school aims at an understanding of the nature and trends of a specific social influence in time and space. The effects of such a course on pupil attitudes and behavior tend to develop a broader and fuller outlook on life in general.

We were surprised to find that practically no high schools are now using any of the many workbooks available for the social-problems class; yet they are asking that a workbook or syllabus accompany the new text. Apparently the available workbooks fail to meet the current needs.

The fact that fifty per cent of the instructors now teaching the courses in sociology or social problems hold degrees in their subjects is encouraging. With this type of personnel, we may feel confident that the future holds gratifying possibilities for the study of sociology, and that the subject will find its right place in the curriculum of the modern high school.

The final question was an appeal to the reaction of the instructors in regard to the course now being offered in the modern high schools. This revealed much constructive criticism as follows: The course should be less theoretical and more practical; less emphasis should be placed upon social pathology and more upon the healthy functioning of society; there should be more thoroughness, with less emphasis on coverage. These criticisms serve as suggestions for the requirements of a new textbook, and what should be emphasized in the construction and content of a newly planned course of study for sociology in the high schools. The information obtained from this brief study indicates that our secondary-school leaders are awakening to the need for this type of study in our high schools, and also are awakening

to the fact that we are confronted with the serious problem of meeting the challenge of high-school instructors for classroom tools that will meet their needs.

Any plan of presenting sociology to high-school pupils must be flexible enough to meet the need and material of any community. Its success will depend very much on the personality, ingenuity, and background of the individual teachers. We must translate these factors into understandable terms and learning situations for the student. He should be encouraged to help in guiding his own learning as well as in following our guidance. A major aim is to organize teaching material to show relationships, rather than to stress innumerable unrelated facts. Less emphasis should be placed upon speed in digesting the subject matter and going through motions of educational activity. More emphasis should be placed upon developing individual or group methods of studying and sampling characteristic areas of society. Let us help the students help themselves to a more abundant life. Then, and not until then, can sociology be a great aid to those who will go no further than through high school.

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BOOK REVIEWS

Take This Woman, by LINDSAY HAYES. New York: The Macmillan Company, 1948, 308 pages.

Marital disharmony and divorce are among the most serious problems of our age. It is interesting, therefore, to discover a novel which attempts to highlight, through fiction, some of the possible difficulties of marriage and to offer psychoanalysis as a solution.

The impact of childhood and adolescent experiences on future marital happiness is deftly presented. Furthermore, the effect of these experiences on the interpretation of a husband or wife role is emphasized.

The description of Lisa as a patient in an exclusive psychiatric hospital is portrayed realistically and considerable insight is given to the practical operation of psychoanalysis.

Students of marriage and family life might be interested in discovering a novelist's recommendation for marital ills.

Henrietta Fleck

The Abuse of Learning: The Failure of the German University, by FREDERIC LILGE. New York: The Macmillan Company, 1948, 184 pages.

When the Brown Shirts placed their swastikas on the walls of the German universities in 1933, the lack of resistance on the part of the institutions of higher learning at first surprised and then aroused harsh denunciations by civilized people the world over. The causes for this easy capitulation and subordination of the German universities to the Nazi state is the subject of Professor Lilge's book. By studying the ideas and ideals that inspired, directed, and finally corrupted the teaching of these institutions, he hopes to shed some light on the reasons for the catastrophe of German intellectual culture.

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Professor Lilge traces the brief flowering of German humanism in the eighteenth and early nineteenth centuries, the later growth of idealism, the idolatry of science, and finally the growth of modern irrationalism and fascist mythology.

As a summary of the currents of thought that have dominated the German mind in recent generations, Professor Lilge's book is excellent, although it is to be deplored that he does not, as another critic has already thoughtfully pointed out, indicate "Germany's lack of a democratic tradition, and the rise of anti-Semitism as a weapon in the fight against any emergent humanism," nor does he anywhere "come to grips with the social-economic problem underlying the intellectual history, or with the German caste system that has helped to produce a nation of intellectual absolutists and political fascists." This is, as Saul K. Padover has written, "a particularly serious omission today, when Germany — with its mind and traditions unchanged — is on the way to being rebuilt as a great power."

Jesse J. Dossick

Labor Unions in Action, by JACK BARBASH. New York: Harper Brothers, 1948, 224 pages.

The author is on familiar ground when he writes about labor unions; the perspective throughout the book, with few exceptions, is that of a union spokesman. In building the framework from which contemporary union functioning may be justly appraised, Mr. Barbash describes and interprets his own behavior in a candid fashion. Although this is his first book, he is a professional in his approach and treatment of labor unions. In underemphasizing the more formal aspects of unionism he is able to bring a more vital feeling into his analysis of the driving forces which have motivated unionism from 1933 through the passage of the Taft-Hartley Act. Through the use of interesting examples he examines such subjects as: the reasons why unions develop, their structure and jurisdiction, and the problem of union leadership. The book gives to the labor union not only a body but a soul as well.

Durward Pruden

Social Problems on the Home Front, by FRANCIS E.

MERRILL. New York: Harper Brothers, 1948, 258 pages.

A stimulating volume which focuses attention upon the problems of social disorganization which resulted from the Second World War. Evidence is cited that conditions of family disorganization, delinquency, sex offenses, personal maladjustment, and crime were accelerated by the war. Many of the problems were substantially new or modification of old problems which threaten our social values according to the author.

Persons interested in contemporary social conditions will find here a number of interesting hypotheses. The summary and conclusions should be particularly valuable. The perspective which is offered in this book no doubt will be sharpened in the course of time.

Henrietta Fleck

Physical Education: Interpretations and Objectives, by JAY

B. NASH. New York: A. S. Barnes and Company, 1948, 288 pages.

It is difficult to place the meanings and philosophies of a twenty-year experience in teaching the interpretations and objectives of physical education between the covers of a book. The author has accomplished that task, and furthermore has described the philosophies in a clear, logical, and inspiring style. Skillfully woven throughout is a basis for the recognition of physical education through its contributions to health, recreation, and citizenship. This is one of the most important works to be developed in the field of physical education in the past decade and it merits use by students in physical education, health education, and recreation; administrators; youth leaders; parents; and the individual who desires to live a full life.

Morey R. Fields

Child Offenders, by HARRIET GOLDBERG. Grune and Stratton, 1948, 215 pages.

The chief merit of this little book consists of its numerous and well-chosen case histories used to exemplify the many causes of truancy and of its insistence that truancy warrants more serious analysis and treatment than it now receives.

For the rest, many will protest against the treatment of truancy as a separate phenomenon, removed from the mosaic of nonconformist behavior, while most will probably disagree with the author's contention that a separate court and staff should be created to deal solely with truancy.

Hope E. Lunin

Encyclopedia of Vocational Guidance, edited by O. J. KAPLAN. Volume II. New York: Philosophical Library, 1948, 699 pages.

The Encyclopedia of Vocational Guidance is a valuable reference resource for all guidance workers, but especially those who possess limited library facilities. Considerable information is presented about a wide variety of guidance subjects: tests used in counseling, effects of different physical disabilities, vocational guidance programs of various countries, earnings in major industries, lists of professional organizations offering help to vocational counselors, labor trends, aptitudes required in specific occupational fields, etc.

Of necessity the various topics are treated with varying degrees of completeness. Some difficulties also are experienced in trying to locate specific information; these perhaps disappear with continued use of the book. Certainly the encyclopedia presents an almost inexhaustible supply of details concerning all phases of vocational guidance in a singularly compact form.

Frances M. Wilson